THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 2.] THURSDAY JUNE 13, 1918. [No. 8.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.
For *bona fide* students Rs 3 only.
Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, *Srirangam.*

A Vision Of India.

SINDHU.

By K. S. Ramaswami Sastri, B.A., B.L.

Five rivers great in one and one in five,—
A sight for gods to see and men to dream,
O Sindhu's snow-fed pure perennial stream!
Thou dost fair Nature's faded powers revive,
And on thy banks great sages strive and strive
To see here God-sun's bright benignant beam
And turn from earthly joy's brief fitful gleam
Which leads to worldly life where sorrows hive
Unceasing streams of men across thee flowed—
What various types of moral good and ill
Which blessings brought benign or curses dire!
But only mercy sweet came down thy road
To bless the earth by His most gracious will
And lift our worldly hearts e'er higher and higher.

The Hindu Message

THURSDAY EVENING 13, JUNE, 1918.

Turning Back the Home Rule Deputations.

From the time of the cancelling of the passports of the Tilak Deputation at Colombo and of the Madras Deputation at Gibraltar, we have felt that these were acts of injustice and insult on the part of the British Ministry to the members of those deputations and to those on whose behalf they undertook the mission to proceed to England. The unfairness and wantonness of the procedure of the War Cabinet are enormously enhanced when a passport is granted to a person like Dr. Nair who represents a few thoughtless persons who, in this Presidency, have been set up by certain interested men to form what is called a Non-Brahmin Association and whose one avowed object is to wrest from the Brahmins, and secure to individuals who are not members of that caste, a larger share of the appointments in the public service, and who, moreover also declare that they are opposed to the grant of Home Rule because they fear that it would transfer the power and predominance in the Indian state—or at least in this Presidency—from the men of British race who form the bureaucracy now in power to a bureaucracy composed of men belonging to the Brahmin caste. We are however, asked now to believe that Dr. Nair has proceeded to England not to give an impulse to the agitation against Indian Home Rulers either on his own behalf or by joining the Sydenham clique, but for the benefit of his own health. This plea, we affirm, cannot hold for a moment, if we bear in mind the fact that the Secretary of State has just returned home and will soon be called upon to disclose the proposals of reform which, as His Excellency the Viceroy has already informed us has been formulated in India in consultation with himself. There is no doubt that the Sydenham clique will try its best to organise an agitation against the Government's scheme of reform, if it is anything at all approaching to what has been demanded by the Congress, or by those who belong to the Home Rule persuasion; and it is certain that Dr. Nair's services will be utilised by that clique to advance its own aims. That a passport should be granted to a man of Dr. Nair's type after it has been refused to the Home Rule section of the Indian progressive party is, we consider, an act of injustice which is altogether inexcusable in the present Government.

We have purposely delayed the ventilation of our views regarding the cancelment of the Home Rule passports,—not we did not feel for the wrongs and trials of the members of the Home Rule deputations, but because we wished to wait and see whether our public men feel on this matter as they ought to feel, and do their duty as men who care for their self-respect, reputation, and consistency. Sir Subramania Iyer has also said at the public meeting held at Madras on Sundy the 26th May that "it would be impossible to imagine greater insults and greater indignity offered to the Indian people than what had been done in turning back the

Home Rule Deputations." Mrs. Besant also said,—"One indignant cry of anger must go out of India." We ask,—why has it not gone already? When the internment of Mrs. Besant took place, Sir Subramania Iyer started a tremendous agitation in Madras and it was arranged also that it should be taken up all over the Presidency and even all over India. Every month as the date of internment came on, meetings were held in every town and village, in every part of the continent condemning the internment and heaping coals of fire on Lord Pentland's head for doing wrong to Mrs. Besant. Why has not the same thing been done when the Government has taken a step which, according to Sir Subramania Iyer himself, is the "greatest" of all the wrongs that can be done to "the Indian people?" We have waited all these days since these Deputations were turned back from Colombo and Gibraltar, but in vain. The truth seems to be, as we have said already, that the whole body of Theosophists were moved to action in the case of Mrs. Besant's internment, and it was chiefly due to them that the force and volume of the agitation on her behalf assumed such portentous dimensions. In the case of the members of the Home Rule deputations, this kind of personal allegiance bordering almost on worship is wanting to give the impulse needed for another similar agitation, and so the cause of the Deputations has languished,—in fact the cause has not been taken up at all as yet. We all know that Mr. Tilak is a man of whom any country or age can feel proud,—and Messrs. Narasimha Iyer, Rama Iyer, and Joseph are also all men of worth and importance who are entitled to consideration. If "one indignant cry of anger" such as was advocated by Mrs. Besant herself at the Gokhale Hall meeting of the 26th May had by this time gone forth, the cause of Indian self-respect —which is also the cause of Indian self-government—would have been a good deal advanced already.

At the same time, we should like to reiterate our frequently expressed conviction that the Congress deputation should have taken precedence of all others in going to England for purposes of popular agitation, influence or enlightenment. The Congress has a record of thirty-five years of sustained work behind it, and has also earned a name for moderation and disinterestedness It would have been well, also, if, at this turning-point in the history of Indian agitation, an Indian Congressman of distinction and one, too, held in high esteem both in India and out of it had been chosen as its spokesman and its leader. A Congress deputation of the kind we have in view would not have been turned back, and would have commanded respect and attention everywhere. Even now, it is not too late to organise a deputation of this kind. We think that the promise of the Viceroy to interest himself in the matter of making provision for the suitable representation of Indian views in England, would even now be available for the benefit of such a deputation.

Of course, Mrs. Besant is the Congress President for the year 1918. But her personality and career continue, as they must, to stir different feelings in different quarters. She has, indeed, many devoted followers and ardent admirers, but also nume-

rous enemies and detractors. And no wonder; for she has said of herself in her Autobiography:—"I have ever been the queerest mixture of weakness and strength and have paid heavily for the weakness." There are also many who, like ourselves, are not at all prepared, for reasons too numerous to mention now, to declare ourselves her followers in any sphere of life or work, and have always denounced her career and pretensions,—even though we avow our temporary tolerance of her, in politics in consequence of her election as President of the Congress. We think, therefore, that it is advisable that she does not lead the Congress deputation when the time is ripe for sending it to England. Meantime let us hope that our Indian leaders will approach the Viceroy and obtain his promised support for its organisation and despatch at an early date.

The Price of Necessaries.

The G. O. No. 2078 dated 29th May last which deals with the question of the rise in the prices of necessaries all over the Presidency admits that the conditions now prevailing are *abnormal*. The difficulties of the people are of two kinds.—the prices are exorbitant, and supplies are not available. The remedies open to us are two,—those which can be applied by the people themselves, and those by which Government action in the matter can help to relieve trouble.

We shall first mention those which Government purpose to apply. The Government will collect returns of stocks on hand with dealers, and prescribe conditions of sale. But it will take this latter step only in cases "where enquiry shows that resort to this further step is necessary." As regards stocks, Government will,—where they are "improperly held up" and "the need is proved,"—take hold of them after payment of compensation to the owner. All this looks well enough on paper, but, in practice, they will be attended with difficulties and troubles of all kinds. The discretion given to officers is such as to affect the interests of the people both for good and evil. The Government order does not seem to us to be fully alive to the difficulties arising from this source. Often difficulties have occurred in the past, and they will doubtless occur again. We are glad Government feel, also, the need of "refusing railway facilities for the export of grain." But it will confine this measure to "cases where the state of the local market makes it desirable that the grain should be locally sold." As regards the remedies—and these form the *second* group—which the people themselves have it in their power to apply, Government are content with simply holding forth their expectation that "persons of influence" will impress on the people in their localities the need for economy in the consumption of articles whose supply is insufficient.

We consider this a good opportunity to point out that India, under its own ancient ideals and rulers, dealt with this matter in the most effective fashion, and that the British Government has failed to recognise or imitate the ancient wisdom. Every village whether or not it had its regular or normal type of communal organisation, was a self-contained and self-sufficient community. It had its village markets where the people could

buy what they needed, or sell what they did not need. Wherever there existed a communal organisation, it regulated tastes, wants and supplies of goods among the people. Not only adjustments to varying conditions were easy, but such variations were always more or less provided for by the exercise of prevision according to the knowledge that had been gained and transmitted from the past. Especially, the institution of having stores of paddy and other articles was one whose advantage had always been recognised. Hence in times of shortage or even of famine, even the lowest and poorest classes of the village population were enabled to get over the crisis without difficulty.

The late eminent lawyer and jurist —Sir James Fitzjames Stephen—said of the British during the course of the once famous Ilbert Bill controversy—a controversy which assumed portentous dimensions during the Viceroyalty of Lord Ripon—that theirs was "a belligerent civilisation." Anglo-Saxon belligerency is chiefly responsible for the overthrow of the ancient village communities of India and its substitution by a self-willed bureaucratic system which judges all matters by reference chiefly to the standard of its own prestige and interest. If it had let our village organisation live on and simply superposed its will on them in all necessary matters and confined itself to the maintenance of the central authority, the ancient economic ideals of India—the more useful of them—would have been maintained and continued to serve our people. Famines would not have recurred, as they have done, to carry havoc and starvation among the homes of the poor, and at a time like this when government has to face the troubles of a war of unprecedented magnitude and duration, the village institutions and village life would have continued to serve the nation and empire. The present economic disturbance and the difficulties caused by it would not have arisen.

The Government of India has now come forward, as the central authority, with its resolution on local self-government, and we trust that it will labour with all its might to restore to us our village institutions. It is an irony of fate that, instead of building our new representative institutions of central government on the granite and everlasting basis of our village communities, our central government has to refound them and make both central and local self-government grow *at once* into strength and solidity by mutual co-operation. The sins of the bureaucracy which has long held sway in India has thus to be made amends for,—but not we trust *visited* on the generations of the future—by work on modern lines in both the central and local branches of the administration. The responsibilities of both government and people are great. The utmost cordiality and co-operation must prevail, especially when we have simultaneously super-added the trials and tribulations brought on by the existing world-war. The resolution on self government coming on at this stage ought to be one which will put life, strength, and unity into the foundations of the edifice of national life. The Government therein recognise the existing difficulties, but not what, in our view, is the chiefest of them all, as it, indeed, evidently cannot recognise it till the new scheme of self-government which Mr. Montagu

is shortly to announce is set in working order. We trust that, then, the Indian Village Community will become again a living reality as of old, and will be a help to Government in putting an end to troubles akin to those which they have been seeking to remedy in the G. O. now issued regarding the price of necessaries, and all others originating in the destruction of the old village institutions of India.

We have frequently maintained in these columns that Europe, since the beginning of the Renaissance movement, has no doubt greatly advanced in civilisation—a movement of which the most prominent feature is increase of national power through the continuous increase of population and resources. If this were the true and essential import of civilisation as it certainly is not from the Indian point of view at least, then exploitation of other communities must also form an indispensable part of it, and nations *must* ever live a life of mutual strife and of the sinfulness and sensuality of which strife is the parent. "*Kali*" means strife and the sin which strife breeds. Hence the age we live in is characterised by the Hindus as *Kali-yuga*. The entire world has been living amidst the din and tumult of strife for thousands of years, and it has now reached its climax. Now is the time for good and great men to take thought and avoid the evils of strife in future. President Wilson has come like a guardian-angel at this stage of the world's crisis with his saving principle of self-determination. Let us hope that the principle will be put into force fully and frankly all over the world, and will prove a help to humanity in its future career on the earth. India is waiting in breathless suspense for the settlement of its own future destiny, and we trust that we shall be enabled soon to enter the land of promise.

Notes and Comments.

Mrs. Besant's followers and disciples are again on the war path, and want a Commemoration Day for her with processions, demonstrations, children's treats, the wearings of red and green, &c., &c. They call it "Home Rule Day." But it is simply Internment Day. We think there is no need whatever to celebrate the anniversary of Mrs. Besant's internment. It is certain that, by that unnecessary and unwise measure, Government caused her some trouble and inconvenience during a period of three months,—but it is also certain that she underwent no sufferings or sacrifices which can be said to amount to political martyrdom. There are many eminent Indians who have undergone deportation and exile for twice as many years as there were months of internment for her. Some of them are by no means inferior to her in devotion to, or efforts for, the cause of Indian political emancipation. We can easily give names,—Aswini Kumar Dutt, Krishna Kumar Mitter, Bal Gangadhar Tilak, Lajapat Rai, &c. But no one ever thought of celebrating their sacrifices and endeavours on behalf of the motherland. We do not see why an exception should be made in favour of Mrs. Besant. It is passing strange that she should allow the suggestion to be made in her own paper. Is this not proof positive that her love of glory and power and display remains as ever the moving impulse of her life. Mr. Subramania Siva said of her the other day at the South Beach Protest Meeting at Madras :—"Even the stern militarism of Germany was not as dominant in that country as the love of self in her. She looked around and thought that the world should be controlled by one word of hers." We say, Amen !

***

The Aristocrat of Madras (dated 4th

June), which extracts our entire article on "The Conjeeveram Conference" from our issue of the 30th May last, writes as follows:—"We publish an extract from '*The Hindu Message*' which gives us an idea of the present political situation. Mrs. Annie Besant is the target of attack by all to whom, a month ago, she was the object of worship. What a fickle-headed monster public opinion is. Men who owed their fortune to her have shown blackest ingratitude. Public life in Madras to those who know it, is sickening." No one who had read our article to any purpose could have the least justification for making these comments,—so far, at least, as we are concerned. For, what we said in our article above-mentioned was in entire consonance with our uniform disapproval and condemnation of Mrs. Besant's career and pretensions in India. We also "owe" nothing to her personally,—not to speak of our "fortune," or misfortune, in the world. A majority of our countrymen have elected her President of Congress for the year, and we feel compelled in consequence to accept her as our mouthpiece in common with all others who, like us, would have preferred to have as President an eminent Indian politician like the Rajah of Mahmudabad. We are, however, of opinion that, in order that she might lead us intelligently, she must endeavour to know the mind and heart of our people. She has certainly failed egregiously in this respect. She has, also, stirred the bitterness of personal feeling to an extent unknown before, and that is inevitable in the case of one whose career shows that her judgment and emotions are always more or less at fault for the reason that they are not controlled or enlightened by a consistent ideal or principle except the endeavour to throw men off their guard when the exuberance of her egotism leads her into devious paths and dangerous pitfalls. Such a person is a very undesirable and dangerous leader at all times, and especially in India at the present crisis in our history. Let us hope that she will at least take advice from the proper quarter, and also be warned in time.

* * *

An anonymous writer in the same issue of the same paper says in an article on "Society and Priesthood":—"It is religion that determines the tone of society in a community, and religion in bulk is what the priests make of it. When the priestly class is pious and earnest, the religious sentiment of the people is strong and sincere. On the other hand, a corrupt, ignorant, and mercenary priesthood sap the foundations of religion, and of the social and spiritual life of the Community." We think that this argument or statement is entirely wrong. We would rather have it reversed altogether as follows:—"When the religious sentiment of a people is strong and sincere, the priestly class is pious and earnest. On the other hand, where the social and spiritual life of the community has become degraded, we have a corrupt, ignorant, and mercenary priesthood." Let us take India. So long as the solidarity of the ancient Hindu social organism was preserved, the ideals of our Dharma were scrupulously carried into practice in the daily life of the people. But the intrusion of alien influences, political and religious, led to the undermining of the authority of the appointed and recognised guardians of the social organism. Then the scrupulous regard for the authority of Dharma was undermined; the priests lost their old training and social status; and their character became necessarily deteriorated when good, bad, and indifferent priests came to stand on the same level in the popular estimation. Hence, the true remedy to-day is to quicken the spiritual life and elevate the spiritual ideals of our people. The priesthood will then speedily improve in its attainments and character, and endeavour to place itself in line with the life and sentiment of the people. The priests are rarely or never the real leaders of the people. It is the leaders of thought and action that count in settling the life and convictions of the masses of the people The priest stands in the lower rungs of the. ladder of a nation's culture and civilisation. It is the philosophers, the statesmen, the merchant-princes, and the military chiefs of a people who form the true embodiments

and examplars of the ideals of a people and lead them on to higher and higher stages of national self-respect and national achievement.

*
* *

Mr. K. V. Ramaswami, writing in the current number of the *Indian Review* about Nanak's religion, says ;—" It is recorded that, at Benares, Nanak converted a Brahman Pandit, by name Chatur Das, to his faith." Is this mentioned by the writer as a great achievement of Nanak which goes to prove the truth of his teachings or as a merely casual incident in his life? If the latter, we have no quarrel with the writer. No special importance attaches to it, and we may ignore it. Even if the Brahman Pandit had been defeated in an argument, it would prove nothing for the truth or greatness of Nanak's creed,—for other and abler Pandits might have won where he failed. The truth or greatness of a religion depends entirely on circumstances and considerations which have little to do with the petty personal details of a man's biography. It depends on the nature of its sources of proof, and hence in India these sources are first stated and settled before the truths and consolations of religion are offered for the acceptance of men. A discussion of such sources—or *Pramanas*, as they are called—must precede all useful attempts to arrive at truth and to propogate it to the world at large for its acceptance. A religion which discards the inquiry into the process of seeking truth and does not distinguish the legitimate sources of correct knowledge from the reverse may gain numbers of adherents, but mere numbers are no test of truth. Do we not know that in the world wisdom is rare, and that unwisdom abounds, flourishes, and intrudes everywhere?

*
* *

Mr. Arundale writes (see *New India*, June 5):—" I hope that everybody knows what a meeting is, and how it ought to be conducted." Thanks for this pious expression of "hope"! We, too, are full of hopes on behalf of Mr. Arundale. He is distinctly improving. He once formed so bad an opinion of our leaders' capacity to conduct business at meetings that he said it would be well if they effaced themselves and allowed our students to take their places. From this position it is certainly a real and considerable advance for him to be able, within so short an interval as five months, to express his "hope" that *everybody knows* what a meeting is and how it ought to be conducted. In the world of matter, however, the gaining of knowledge is only a step preliminary to action. Does Mr. Arundale think that Indians can actually *conduct* meetings, and not merely *know* how they ought to be conducted? Let us hope he will soon improve in his knowledge of our people so far as to learn to think so. We will wait and see.

Shakespeare and the future of Indian Drama.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

(*Concluded.*)

Having thus explained the great elements of the genius of Shakespeare and the evolution of the Indian drama we shall describe the influence of Shakespeare on the future of Indian drama. This is best done by summing up all the ideas already discussed at some length. Our first duty is to realise the greatness of the age in which we are living. We must be rooted in our Indianness and yet assimilate the higher elements of life and literature from abroad. In respect of the vernaculars and the writing of translations and adaptations, and in respect of writing Indian history and stories and plays and in respect of social and religious transformation we must apply to the present age the lessons that we learnt from a careful study of the great age of Shakespeare. We must learn from Shakespeare the widening of the range of our artistic emotion without losing our essential Indianness of outlook. We must learn the best elements of tragedy and comedy and historical plays and romantic dramas by a careful study of Shakespeare's works to inaugurate an era of dramatic composition where we can build those elements into our own dramatic literatures. We must learn from Shakes-

peare his beauty of characterisation, his skillful development of plot, his fusion of comic and serious elements, the artistic tact with which he varies a main action with a subordinate action, the naturalness and the appropriateness of the dialogue which never seeks to draw the attention away from the character to the beauty of the speech by itself and his diversifying the story by beautiful songs which keep their appropriate place without encroaching upon the other elements of the drama like flowers that beautify a tree best by the setting which nature gives them amidst the more numerous leaves. We must learn from Shakespeare and his times that simplicity of scenic presentation because the modern pre-occupation with perfection of scenery and costume detracts to a large extent from relying upon the quickening power of the imagination which after all is the best of all aids to the understanding of dramatic truth. Tagore says "Like the true wife who wants none other than her husband, the true poem, dramatic or otherwise, wants none other than the understanding mind. We all act to ourselves as we read a play, and the play which cannot be sufficiently interpreted by such invisible acting has never yet gained a laurel for its author." It is by such careful study of the greatest dramatic genius of the world and the special conditions of the age that produced him that we can best understand what has been well called as the archetectonics of a play, and usher into existence the higher Indian drama of the future. I cannot better conclude this lecture than by a fine adaptation from a beautiful passage in Shakespeare himself.

Nought shall make us rue
If India to herself do rest but true.

The Hindu Message will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager. "*The Hindu Message*", Srirangam.

Olla Podrida.

The Indian public are glad to learn in these peaceful times that the Indian ladies are providing the necessary stir in the dead calmness of our public life by passing resolutions for the extension of franchise to women. The Andhra ladies are now to the fore. Oh Tamil womanhood! look to your laurels.

***

A writer in the *Commonweal* does not seem to like the innovation of conferring Birthday and New Year honours on Indian women in large numbers. The craze for honours is demoralising public life among men and the innovation will bring about new and exciting races as between men and women for official favours. But what does it matter? In the millennium of gynarchy everything will get alright. In the meantime let us race on.

***

We are now having clerks' unions, labour unions, etc. etc. The wonder is that unions do not bring about union. It is indeed singular that the plural does not include the singular.

***

By the bye, do you know about the Bharat Kumari Sabha,—the premier society of educated girls. If not, please try to understand its greatness in the light of Tennyson's *Princess*.

***

A storm of verbal abuse is passing over India now. The so-called leaders are abusing each other like—themselves. Let them do so. Hard words break no bones.

***

The Hon'ble Mr. S. Srinivasa Iyengar has given in his speech at the Nadar Conference only a brief period of 20 years to the Hindu Society to mend or end itself. We all hope that the Hindu Society will put on its best behaviour and win rounds of applause all round even if it disobeys God.

***

Mr. Winston Churchill's mother has got married. It is wonderful to reflect how standards of propriety vary from society to society. But our Indian re-

formers are convinced that the Indian standards of social life should go and make way for the Western standards. They are sure that assertien is proof. God bless them !!!

SCRUTATOR.

Nationalism and India.

By K. N. Rajagopala.

The crimson glow of light on the horizon is not the light of thy dawn of peace, my Motherland,

It is the glimmer of the funeral pyre burning to ashes the vast flesh—the self-love of the Nation—dead under its own excess.

The Sunset of the Century.

We hear loud talk to-day of India as a 'Nation.' What is it we desire ?

The 'Nation' of the West is no living body; it is but an unintelligent blind force. It is Professionalism raised to the dignity of a People's ideal; cold calculating selfishness elevated to the pedestal of Patriotism. Organisation is its basis, and efficiency its watchword. But it is organisation for promotion of lust of gold, and it is efficiency to kill. There are however in Europe, deep hidden in her heart, springs of greatness and goodness, that have achieved the colossal task of guarding to this day the higher elements of her civilisation. But unless Europe summons to her aid the higher elements of life in a larger measure than she does now, the forces of selfishness will lay her civilisation low by constant social schisms and international wars.

What we Indians. have most to fear is that the very stupendousness of her power and her danger may fascinate us into adoring it, as the deer is transfixed by the glittering eyes of the rattle-snake. The federation of these 'Nations' is *armed* neutrality. On their lips are ever the words 'Peace to Humanity,' 'Universal Brotherhood,' and 'Franchise to All,' but in their heart of hearts,—schemes for conquest, plans for the exploitation of their weaker brethren, and conceptions of the whole world as their huge feeding-ground. When will their hunger be appeased ?

In the rush of the business of the world, their men have no time to pause over the higher ideals of humanity. The more wealthy each 'Nation' gets, the more it has to spend on ornaments every year. For is it not the rich man that fears the robber ? Restless to the end of its life, toiling in the mire of nothingness, the 'Nation' will one day awake to realise that nothingness only can result out of the glittering nothings in the pursuit of which are spent human lives which are intended and fit for the attainment of God-love and God-realisation.

We too have forgotten the living force that has ever been under the peaceful exterior of our land. Our Mother, the favoured of the Lord, has a soul of immortal sweetness and power. But for some centuries past we, her children, have been living a life of petty aims and fratricidal feuds and all our higher manhood have as it were, gone to sleep. Now, waking up and rubbing our eyes, with vision still blurred, our full memory of our ancient equipoise, struggling for foot-hold against the vortex of new impressions and strange news, it is no wonder we seem to stand on the rear of marching humanity. In the meanwhile the life of *tamas* we have led has left deep marks upon us. The deadening load of lifeless customs, the petty squabbles of an era of littleness, the loss of clues to all that made us great and glorious once,—all these now tend to drag us back and powers of darkness, with insistent voice, claim us clamorously for their own.

There was never so great a danger of professionalism swamping the ideals of India in those days as now. "In ancient India professions were kept within the limits of social regulation. They were considered primarily as social necessities and secondarily as the means of livelihood

HINDU MESSAGE

VOL. I.

OCTOBER 1917—APRIL 1918.

Bound in Cloth Price Rs. 3 only.

Postage Extra.

for the individuals,—thus man, being free from the constant urging of unbounded competition, could have leisure to cultivate the completeness of his nature."—Tagore. Nowadays, however, it seems that either we have forgotten our racial characteristics and have lost the threads of our aspirations and ideals, and therefore are helpless in the face of the new problems suggested by the aggressive evils of the Western civilization; or stunned by its stupendous display of power, too full of cowardice to strike out a path for ourselves consistent with the noble traditions left by our forefathers, we wish to be led into the illusive byways of imitation,—imitation that is death.

That there can be a power other than the power of the sword or of gold has amply been demonstrated in Asia in the long long ages past. India, China, and Japan together formed a cultural unit, the heart of which was Hindusthan. The 'Asia-sense' of the Chinese and Japanese of the first millennium A. D. was brought out by the wholesale Hinduisation of the Celestial Empire and the Land of the Rising Sun. It is noteworthy, observes Prof. Benoykumar Sarkar, M.A., in his 'The Immemorial Concert of Asia,' that "Indian Missionising in foreign countries —(1) was not backed up or preceded by military, political, or punitive demonstrations of any sort on behalf of the Indian states;

(2) was not carried on at the point of the bayonet or of the machine-gun or with the offer of inducements to a better socio-economic life;

(3) did not imply the direct or indirect domination of a superior race over semi-savage tribes or the so-called arrested sections of mankind.

* * *

Hinduising was thus the transmission of a new life and a new love from an equal to an equal. An 'Age of Chivalry' was that;" Chivalry, we may add, distinct from the barbarous sample they had in the mediaeval times in Europe. We shall content ourselves with simply asking our readers to compare this 'Immemorial concert of Asia' with the 'Balance of Powers' in Europe, and tell themselves where the large-sounding little-practised ideals of the West–Liberty, Equality, Fraternity– have found better expression and fuller realisation,—in Asia, or in the mutually treacherous amicability of European neutrality.

When shall we, Indians, conquerors of the world in thought, children of the sages who solved the problems of humanity long before the other parts of the world could lisp in words,—take up the glorious labour waiting for its fulfilment at our hands, the leadership of not the 'Nations' but the "Peoples" of the World? Shall we be downcast at the simplicity and grace of our life seeing the pleasureless luxuries of our neighbours?

Be not ashamed, my brothers, to stand before the proud and the powerful
With your white robe of simpleness.
Let your crown be of humility,
Your freedom the freedom of soul.

The Sunset of the Century.

At present it does seem to our narrow vision as if we have suffered a defeat. So be it then:

My master has asked of me to stand at the road-side of the retreat and sing the song of the defeated,
For she is the bride whom He woos in secret.

The Song of the Defeated.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.

Price per copy Annas 4 only,

For 50 copies Rs. 10 only.

Gleanings.

How to be Healthy Though Old.

By Dr. T. Bodley Scott.

There are, of course, accidents and certain accidental illnesses that may come to us and that we can

never entirely guard against, such as the infectious diseases, the diseases brought on by unavoidable exposure to privation and chills, and the dread but so far unexplained cancer; there are diseased conditions also that we may unluckily inherit, but against which we can, nevertheless, make a good fight. The man who inherits a morbid constitution, and, wisely recognising his danger, lives a careful life, will oftentimes outlast a healthy contemporary in the race.

Leaving these almost unavoidable ills out of the question, we may say, with a fair amount of certainty, that our health is our own, that the disease that may come on us as life advances are more or less our own fault, and that they are due to the breaking of physiological laws. In the great fight of life, it may be our misfortune to be knocked out in the middle rounds; but we must all strive and hope to fight to the end, to fulfil our destiny and to leave a record of some good work behind. Habitual intemperance and the grosser sins of life are contraventions of the moral law; they carry their story and fate for all to see: but, as I have said above, the knowledge and sensible application of the laws of health will carry us to a healthy old age. As our bodily strength and activity begin to decline, it will be wise for us to get overhauled by a good physician, by one especially who can accurately estimate the condition of our hearts and arteries, for it is often at about fifty or fifty-five that we need to make a change in our food and in our habits: it is at this age that the diseased condition of our blood-vessels, that we call arterio-sclerosis, and which cuts short so many lives, commences, and it is in these early days that so much can be done to prevent its development.

The mere duration of life is not a worthy aim in itself. What pleasure would it be to ourselves, and what use to others, if our bodies were afflicted with disease and if our minds were useless and clouded by premature decay? To carry on both our health and our mental powers unimpaired must be our first and all-important consideration. As the old Greek problem says, "Know and study yourself," so we should, with skilled help, make our own individualities our study and arrange our lives in accordance. No second-hand knowledge nor the experience of others will help us much, for as no two cases of illness are exactly alike, so no two cases of ordinary health run on quite parallel lines.

Temperance in all things and self-denial must be the main rules of our life; not temperance alone in eating and drinking, but in work and in play. The physical or bodily dangers of approaching age lie, nowadays, rather in the direction of over-exertion. Neither men nor women, in activity or in dress, allow themselves to sink into frumpage, as did our early Victorian predecessors; and this, if not carried to extremes, is all to the good. Elderly people can do a lot of really good work and play, but they must learn to do them both quietly and somewhat slowly.

"The pace that kills" is a proverb that applies far more to age than to youth. This thought has often come to me through a long experience. What a number of elderly people die, if I may use such an expression, unnecessarily—that is, before their vitality and strength are really exhausted and before their work is done!

Hearts that are able to meet efficiently all the ordinary demands of life are suddenly called on to make some big effort of strength or endurance, and the result is sudden death or permanent damage to that great centre of our life.

There are three things which old age must religiously avoid—hurry, physical overstrain, and mental excitement, such as anger and temper. Indignation we cannot help often-times feeling, but we must never let ourselves go into explosions of anger. While avoiding the selfishness of the pure phlegmatic, we must still more shun the indulgence in those emotional orgies that many delight in. The late Sir Lauder Brunton on this topic said, "The patients should be warned of their condition and advised to lessen strain, either mental or bodily, if possible. There is no mental strain so risky as that of a fit of anger, and yet it is precisely in such cases of high blood-pressure that the temper is apt to become very irritable, and angry outbursts may occur on very slight provocation, altogether out of proportion to the emotion displayed." If our hearts and arteries are not quite sound, heart failure or apoplexy may result.

[*M. A. B.*]

The Title page and Contents of the 1st Vol. of the Hindu Message are now ready and copies will be sent free to such of the subscribers as require them along with the next issue.

The Meeting of the East and the West.

By Sir Rabindranath Tagore.

For over a century and a half India has borne a foreign rule which is Western. Whether she has been benefited by it, whether her arts and industries have made progress, her wealth increased and her opportunities of self-government multiplied, are a matter of controversy which is of very little material interest to the present generation of our countrymen, as it cannot change facts. Even from the point of view of historical curiosity it has a very imperfect value, for we are not allowed to remember all facts except in strict privacy. So I am not going to enter into any discussion which is sure to lead to an unsatisfactory conclusion or consequence.

But one thing about which there has been no attempt at concealment or difference of opinion is that the East and the West have remained far apart even after these years of relationship. When two different peoples have to deal with each other and yet without forming any true bond of union, it is sure to become a burden, whatever benefit may accrue from it. And when we say that we suffer from the dead weight of mutual alienation we do not mean any adverse criticism of the motive or the system of government, for the problem is vast and it affects all mankind. It inspires in our minds awe verging upon despair when we come to think that all the world has been bared open to a civilisation which has not the spiritual power in it to unite, but which can only exploit and destroy and domineer and can make even its benefits an imposition from outside while claiming its price in loyalty of heart.

Therefore it must be admitted that this civilisation, while it abounds in the riches of mind, lacks in a great measure the one truth which is of the highest importance to all humanity; the truth which man even in the dimmest dawn of his history felt, however vaguely it might be. This is why, when things go against them, the peoples brought up in the spirit of modern culture furiously seek for some change in organisation and system, as if the human world were a mere intellectual game of chess where winning and losing depended upon the placing of pawns. They forget that for a man, winning a game may be the greatest of his losses.

Men began their career of history with a faith in a Personal Being in relation to whom they had their unity among themselves. This was no mere belief in ghost but in the deeper reality of their oneness which is the basis of their moral ideals. This was the one great comprehension of truth which gave life and light to all the best creative energies of man, making us feel the touch of the infinite in our personality.

Naturally the consciousness of unity had its beginning in the limited area of race—the race which was the seed-plot of all human ideals. And therefore, at first men had their conception of God as a tribal God which restricted their moral obligation within the bounds of their own people.

The first Aryan immigrants came to India with their tribal gods and special ceremonials and their conflict with the original inhabitants of India seemed to have no prospect of termination. In the midst of this struggle, the conception of a universal soul, the spiritual bond of unity in all creatures, took its birth in the better minds of the time. This heralded a change of heart and along with it a true basis of reconciliation.

During the Mahomedan conquest of India, behind the political turmoil our inner struggle was spiritual. Like Asoka of the Buddhist age Akbar also had his vision of spiritual unity. A succession of great men of those centuries, both Hindu saints and Mahomedan sufis, was engaged in building a kingdom of souls over which ruled the one God, who was the God of Mahomedans, as well as Hindus.

In India this striving after spiritual realisation still shows activity. And I feel sure that the most important event of modern India has been the birth and life-work of Rammohan Roy, for it is a matter of the greatest urgency that the East and

the West should meet and unite in hearts. Through Rammohan Roy was given the first true response of India when the West knocked at her door. He found the basis of our union in our own spiritual inheritance in faith in the reality of the oneness of man in Brahman.

Other men of intellectual eminence we have seen in our days who have borrowed their lessons from the West. This schooling makes us intensely conscious of the separateness of our people giving rise to a patriotism fiercely exclusive and contemptuous. This has been the effect of the teaching of the West everywhere in the world. It has roused up a universal spirit of suspicious antipathy. It incites each people to strain all resources for taking advantage of others by force or by cunning. This cult of organised pride and self-seeking, this deliberate falsification of moral perspective in our view of humanity, has also invaded with a new force men's minds in India. If it does contain any truth along with its falsehood we must borrow it from others to mend our defect in mental balance. But at the same time, I feel sure India is bid to give expression to the truth belonging to her own inner life.

To-day the Western people have come in contact with all races of the world when their moral adjustment has not yet been made true for this tremendous experience. The reality of which they are most fervidly conscious is the reality of the Nation. It has served them up to a certain point, just as some amount of boisterous selfishness, pugnacious and inconsiderate, may serve us in our boyhood, but makes mischief when carried into our adult life of larger social responsibilities. But the time has come at last when the Western people are beginning to feel nearer home what the cult of the nation has been to humanity, they who have reaped all its benefits, with a great deal of its cost thrown upon the shoulders of others.

It is natural that they should realise humanity when it is nearest themselves. It increases their sensibility to a very high pitch, within a narrow range, keeping their conscience inactive where it is apt to be uncomfortable.

But when we forget truth for our own convenience, truth does not forget us. Up to a certain limit, she tolerates neglect. but she is sure to put in her appearance, to exact her dues with full arrears, on an occasion which we grumble at as inappropriate and at a provocation which seems trivial. This makes us feel the keen sense of the injustice of Providence, as does the rich man of questionable history, whose time-honoured wealth has attained the decency of respectibility, if he is suddenly threatened with an exposure.

We have observed that when the West is visited by a sudden calamity, she cannot understand why it should happen at all in God's world. The question has never occurred to her, with any degree of intensity, why people in other parts of the world should suffer. But she has to know that humanity is a truth which nobody can mutilate and yet escape its hurt himself. Modern civilisation has to be judged not by its balance-sheet of imports and exports, luxuries of rich men, lengths of dreadnaughts, breadth of dependencies and tightness of grasping diplomacy. In this judgment of history, we from the East are the principal witnesses, who must speak the truth without flinching, however difficult it may be for us and unpleasant for others. Our voice is not the voice of authority, with the power of arms behind it, but the voice of suffering which can only count upon the power of truth to make itself heard.

There was a time when Europe had started on her search for the soul. In spite of all digressions she was certain that man must find his true wealth by becoming true. She knew that the value of his

Our Present Situation, Social and Religious

BY

G. Ramachandra Aiyar B.A., B.L.

Price per copy **As. 2** only.

wealth was not merely subjective, but its eternal truth was in a love ever active in man's world. Then came a time when science revealed the greatness of the material universe and violently diverted Europe's attention to gaining things in place of inner perfection. Science has its own great meaning for man. It proves to him that he can bring his reason to co-operate with nature's laws, making them serve the higher ends of humanity; that he can transcend the biological world of natural selection and create his own world of moral purposes by the help of nature's own laws. It is Europe's mission to discover that Nature does not stand in the way of our self-realisation, but we must deal with her with truth in order to invest our idealism with reality and make it permanent.

The higher end of science is attained where its help has been requisitioned for the general alleviation of our wants and sufferings, where its gifts are for all men. But it fearfully fails where it supplies means for personal gains and attinment of selfish power. For its temptations are so stupendously great that our moral strength is not overcome but fights against its own forces under the cover of such high-sounding names as patriotism and nationality. This has made the relationship of human races inhuman, burdening it with repression and restriction where it faces the weak and brandishing it with vengefulness and competition of ferocity where it meets the strong. It has made war and preparation for war the normal condition of all nations, and has polluted diplomacy, the carrier of the political pestilence, with cruelty, and dishonourable deception.

Yet those who have trust in human nature cannot but feel certain that the West will come out triumphant and the fruit of the centuries, of her endeavour will not be trampled under foot in the mad scrimmage for things which are not of the spirit of man. Feeling the preplexity of the present-day entanglements she is groping for a better system and a wiser diplomatic arrangement. But she will have to recognise, perhaps at the end of her series of death-lessons, that it is an intellectual Pharisaism to have faith only in building pyramids of systems, that she must realise truth in order to be saved, that continually gathering fuel to feed her desire will only lead to world-wide incendiarism. One day she will wake up to set a limit to her greed and turbulent pride and find in compensation that she has an ever-lasting life.

Europe is great. She has been dowered by her destiny with a location and climate and race combination producing a history rich with strength, beauty and tradition of freedom. Nature in her soil challenged man to put forth all her forces never overwhelming his mind into a passivity of fatalism. It imparted in the character of her children the enegry and daring which never acknowledge limits to their claims and also at the same time an intellectual sanity, a restraint in imagination, sense of proportion in their creative works, and sense of reality in all their aspirations. They explored the secrets of existence, measured and mastered them; they discovered the principle of unity in nature not through the help of meditation or abstract logic, but by boldly crossing barriers of diversity and peeping behind the screen. They surprised themselves into nature's great storehouse of powers and there they had their fill of temptation.

Europe is fully conscious of her greatness and that itself is the reason why she does not know where her greatness may fail her. There have been periods of history when great races of men forgot their own souls in the pride and enjoyment of their power and possession. They were not even aware of this lapse because things and institutions assumed such magnificence that all their attention was drawn outside their true selves. Just as nature in her aspect of bewildering vastness may have the effect of humiliating man, so also his own accumulation may produce the self-abasement which is spiritual apathy by stimulating all his energy towards his wealth and not his welfare. Through this present war has come the warning to Europe that her things have been getting better of her truth and in order to be saved

she must find her soul and her God and fulfil her purpose by carrying her ideals into all continents of the earth and not sacrifice them to her greed of money and dominion.

—*Manchester Guardian.*

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

The Student's Sanathana Dharma Sabha, Trichinopoly.

Sir,

The Students Sanathana Dharma Sabha was started the year before last with the help of our President Mr. T. V. Swaminatha Aiyer Avl. B. A. L. T. Pleader. The first anniversary was celebrated in a unique and successful way under the presidentship of no less a personage than the revered professor of Southern India Mr. K. Sundararama Aiyer Avl M. A. The first annual report showed that the strength of the members stood at 90. Now it has raisen to 120, and the increase in strength shows well the popularity and the worth of the Sabha.

It is well known that the Sabha is patronised by Hon. K. V. Rangaswami Aiyangar, Messrs. A. S. Balasubramania Aiyar and R. A. Krishnaswami Aiyar Subjudges, Mr. K. S. Ramaswami Sastri. Dt. Munsif, Mr. T. K. Balasubramania Aiyer Editor of the Hindu Message and A. V. Gopalachariar Avl. High Court Vakil, and a host of other distinguished gentlemen. The Sabha has for its objects, among the others, the following: to impart education, moral and religious to all Hindus, Brahmin or non-Brahmin; to hold weekly classes on subjects dealing with Hindu religion and philosophy; to get journals, religious, and other Dharmic books for the use of the members. All Hindus are eligible for membership and the fees is 8 As. per annum.

We were fortunate enough to have in our midst the Poet and Scholar Mr. K. S. Ramaswami Sastri, a friend of young men, who took particular pains in expounding the Bhagavad Gita to classes of the members. Two chapters only were completed before the vacation and the lectures will be regularly resumed from July forwards. Now that the Colleges are to be reopened soon, we appeal to all College Students to enrol themselves as members of the Sabha and preserve intact the pristine glory of our time-honored institutions, ideas and ideals.

All business communications should be sent to the Secretary, Narayana Aiyer Stores, Andar St., Trichy.

V. R. RAMACHANDRA DIKSHITAR,

General Secretary.

TO MY GOD.

O lord of my soul, having seen Thee once in a dream, I loved Thee and, having loved Thee, I could desire naught else.

The vision of Thy countenance has kept me true to Thy path forever.

Fair sights and sounds lie strewn around me, but they have not power to draw my gaze from Thee. They have lost their charm for me whom Thou hast chosen for Thy bride.

I sit in the market place and would fain purchase some gift for my lord, but I find nothing worthy of being presented to Thee. I lay the flower of my life before Thee to be crushed by Thy feet into fragrance that shall fill the world.

The passers by mock me and say I am mad to have chosen such an evasive bridegroom. But could I, after seeing Thee, choose another?

Let the seed of my soul wither in this barren world. It will bloom in another world for Thy worship.

I do not seek to be loved in return.
Only let me love Thee through all my lives.

K. G. SANKARA AIYAR, B.A., B.L.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.